The
UNITARIAN MONTHLY

No. 179 (Vol. XV.—8.) AUGUST, 1918. ONE PENNY

Rev. Charles Hargrove, M.A., D.Litt.
and UNITARIAN FREEDOM.

(Dr. Hargrove was born July 4th, 1840; died June 19th, 1918.)

HIS mind had long rebelled against—the dogma of the everlasting torment of all those who, otherwise blameless, were heretical in opinion. . . . He was not one of those who could disbelieve a thing and yet profess to hold and defend it; and he had little patience with those who sought refuge in non-natural interpretations of the terms used in the Creed. So he came out, and found fellowship with the Unitarians. Respecting our body there are two things which a newcomer may value. One is the principle of the "Open Road," a man being free among us to follow truth to the uttermost and express it for himself. The other is the position in thought to which, with all our different varieties, we have substantially attained. Charles Hargrove valued both. He was a Unitarian of the Unitarians, never flinching from avowing his beliefs, confident in their worth to the world, zealous to defend and diffuse them. But he was equally faithful to the principle of the "Open Road."

Rev. Dr. P. H. WICKSTEAD.

M.B.

Notes and News.

In spite of the fact that there are very large increases in the cost of paper and printing, the UNITARIAN MONTHLY will be carried on. The Editor relies upon the denominational patriotism of his clients to maintain their co-operation and support all through this critical period into the better days that will surely come. Some are tempted by other difficulties to cancel their orders. In many ways that is false economy. A Unitarian Magazine for the Church and the home increases individual interest in the cause, and without it such interest will certainly be less and the personal support of the church will consequently be less. While occasionally a Church order is cancelled on the score of misconceived economy the Editor is encouraged by new and increased orders from other sources. Will our readers assist by securing a continually increasing demand?

Rev. W. H. Drummond is devoting himself entirely to war work in France, and ceases to be Missionary Minister for the Southern Provincial Assembly, and resigns his office of Acting Secretary for the Sustentation Fund, and also we understand—the Editorship of the "Inquirer."

The Rev. Dr. J. Estlin-Carpenter, in a five days' visit to the North of Ireland, June 14 to 18, preached at Downpatrick; presided at Holywood Sale of Work; conducted two anniversary service — All Souls' Church, Belfast, and evening service at Comber; spoke to a Monday morning meeting of Ministers, attended a Reception in the Central Hall, Belfast, and in the evening conducted the Annual Service of the General Non-Subscribing Synod, and preached an inspiring sermon in the First Church, Belfast; on Tuesday he attended Communion Service at 10-30, spoke at the General Synod later, and in the evening lectured to a large assembly in the First Church.

The new "Bulletin" from Lawrence House, London, is sent out to 6674 Unitarian officers and men in Army and Navy. The list of Unitarian men killed is 750, 41 are reported missing, and 68 are prisoners of war—making a total of 7,533 names of Unitarian soldiers and sailors on the register at Lawrence House.

Sunday, August 4th is to be a National Day of Commemoration in the Churches.

Pte. A. E. Reese, of Stockport Unitarian Church, has been awarded the Military Medal, and Lieut. R. S. Goodall, of the same church has been specially mentioned in despatches.

A very successful gathering of members of the Manchester District Associate Branch of the Unitarian Women's League was held at Stand, June 22, over 150 attending.

The late Mr. Philip Henry Holt, of Liverpool, left a legacy of £9,800 in addition to a previous gift of £2,000 to the (Unitarian) Ministers' Pension and Insurance Fund.

The 19th Annual Meeting of the Ministerial Fellowship was held in Manchester, July 3rd. There are now 245 members. During the year £71 3s. had been paid out in Benevolent grants.

To Men and Women on War Service.

Motto: FOR GOD AND HUMANITY.

DEAR COMRADES,—You desire peace, as we all do, for when peace comes you will return home. But let us not fall into temptation to buy an easy peace at the cost of injustice—the sacrifice of right. Dr. L. P. Jacks puts the matter thus:—"There is a good pacificism and a bad. There is a good militarism and a bad. Britain, before the war, was deeply wounded by bad pacificism, whose ideal is the undisturbed enjoyment of the good things of life. Germany remains the victim of bad militarism, whose ideal is the domination of force. Both ideals are false and poisonous.

Bad militarism and bad pacificism are natural enemies: the one is the beast of prey, and the other is the quarry. Good militarism and good pacificism are in league for a common object, which is the education of men and nations. Their nature is not to fight one another, but to make war together on the bad varieties of each.

The true warrior is the best exponent of peace; and the true pacifist is the only man who has grasped the necessity and high meaning of war. It is the same man playing different parts; the noblest men and the noblest nations invariably play them both. The mere pacifist, on the other hand, is the worst enemy of peace, because he degrades its nature; the mere militarist is the worst exponent of war, because he fights without a moral aim."

Fighting with a moral aim, for the securing of Freedom and Right for all peoples, is the way to establish peace on enduring foundations. This is your moral aim, and it is worth the sacrifices made in its behalf, and is a full justification of your part in the conflict. Not for any selfish purpose, but for the welfare of all humanity are you thus engaged. When Right is victorious then will there be a worthy peace. Till then, you on war service on land or sea, and those of us supporting you at home, must patiently carry on, longing for the time when we can all clasp hands in the bond of the whole Brotherhood of Man.

—Ed.

"He Did It."

Somebody said that it couldn't be done,
But he, with a chuckle, replied,
That "maybe it couldn't," but he would be one
Who wouldn't say so till he tried.
So he buckled right in, with the trace of a grin
On his face. If he worried, he hid it;
He started to sing as he tackled the thing
That "couldn't be done"—and he did it

There are thousands to tell you it cannot be done,
There are thousands to mock and to rail you:
There are thousands to point out to you one by one
The dangers that lurk to assail you.
But just buckle in with a bit of a grin,
Then take off your coat and go to it;
Just start in to sing as you tackle the thing
That "cannot be done"—and you'll do it.

Blind-Eyed Trust.

THERE are two sayings which are equally foolish, viz: "Believe a man to be honest till he is proved to be a rogue," and "Believe a man to be a rogue until he is proved to be honest."

It is a Christian virtue to trust one another, for human nature in a right condition is trustworthy. It is good to have faith in man as well as faith in God. But it is not wise to have faith without reason, nor to put trust in another without reason. A stranger comes into your community. You know nothing whatever about him. You do not know his moral condition. Human nature in him may be well-conditioned or ill-conditioned. If you keep your cash box locked against him it looks like lack of trust. Why do you fasten your house doors at night? Why have you any locks at all? Is it that you do not trust your fellow man? It is that you do not blindly trust him.

Human nature is essentially good. Men are naturally honest. But human nature poisoned by self-seeking, disordered by grab and greed, is quite a different thing. Man may be unmanned by injustice, and rendered continually suspicious by deception and fraud and be thus induced to pay back to others the treatment which has been meted out to him. Knowing this it is not wise to trust blindly.

Churches sometimes suffer avoidable loss through carelessness in this matter. It may be better to have trusted and lost than not to have trusted at all. But in the dark a man may step off the edge of a precipice trusting that there is a firm place for his foot where there is nothing but air, and come to a disastrous fall.

John Robinson came into the circle of a country church and Sunday school. No one knew who he was, where he came from, nor anything about him. He was welcomed amongst the people as all strangers should be. He became an active worker very soon, and made himself generally agreeable and acceptable. It was decided to get up some important social function in aid of a worthy philanthropic object. In making the arrangements some one impulsively proposed that he should be appointed treasurer for the effort, and he was voted into that office. The function was held. The proceeds amounted to a fairly considerable sum, which of course. was deposited with the Treasurer. But John Robinson disappeared, and took the money with him, and was never seen in the place again.

Another case: In a certain town a youth was made Sunday School Treasurer. Some time after, when a sum of money was voted out of School funds as a grant to the church the Treasurer could not find the money. On investigation it was discovered that he had kept the money in a drawer at home, that his mother had access to it, that she came to be in want of money, that she made use of this intending to replace it, but when it was wanted it had gone, appropriated by her for her own purposes. In this case a visit from the Minister pointing out the possible consequences of the facts becoming known, led to the money being secured and repaid.

Blind-eyed trust is disastrous in business affairs and the management of religious institutions. Positions of responsibility involving financial trust ought not to be given to unknown and untried persons. Such matters should not be decided upon sudden impulse, but after careful consideration. Many tried and true people may be passed over in the eager desire to get new recruits into harness. The exercise of common sense is consistent with open-eyed faith in man and in the nature which God has put into him.

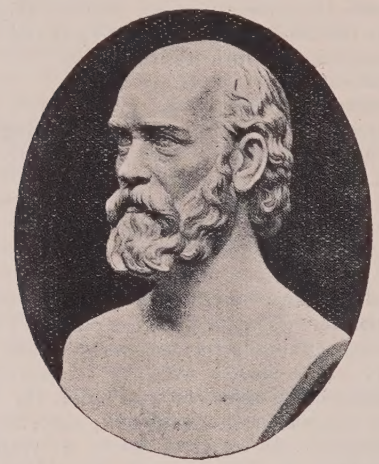
Mrs. Pryce Jones was anniversary preacher at Stannington, May 26th.

The 58th Annual Meeting of the Missionary Conference was held at Manchester, July 4th, at which it was decided to instruct the committee to take into consideration the future possibilities of open-air propaganda, including the Unitarian Van Mission.

The Midland Sunday School Association held its Annual United Service of Birmingham schools on Sunday afternoon, June 30th, conducted by Rev. S. Mossop, the address being delivered by Rev. J. Morgan Whiteman.

Theodore Parker.

UNITARIAN PROPHET AND REFORMER.



Born, August 24th, 1810, at Lexington, Mass., U.S.A. ; died at Florence, Italy, May 10th, 1860.

He said :—

Worship no master but God, no creed but Truth, no service but Love.

God is not dead ! The Bible is not his last word ; he inspires men now as much as ever—even more so.

If the popular theology were true, then immortality would be the greatest curse which the Almighty could inflict upon mankind.

Temper.

By REV. WILLIAM C. HALL, M.A.

TEMPER is that which fits the commonest—and, because it is the commonest, the most precious—metal for its work ; but temper, as we ordinarily use the word humanly, is that which most unfits human beings for their work. For a tool to have temper is to be efficient ; for a man to have temper is to be inefficient, to be incapable of work, unless it be that of destruction, and chiefly of his own undoing. The pathos of the latter fact lies in the thought of energy of mind given a wrong direction : for to have temper bad, violent, uncontrollable, a man must first have strength, deep feeling and swift perception. Could the strenuousness that drives itself into abusive language and explosive passion be steered just a little out of its wayward courses and given a head—and a heart—towards other objects, this world might be swept of its chief sins, swept by an indignation that would remove from it as with steel and fire, all its indignities and make it worthy of the feet of God.

This reflection leads me to speak of good temper. "He is so good-tempered," we say, meaning that he is smooth in disposition, unruffled, never losing a hair or turning one grey. He is mild, meek, gentle, pleasant, and twenty other adjectives you will find in a book of synonyms. Say not he is like water or milk, for water is strong, the strongest thing we know, and milk is good for the health of us all. As a matter of fact he lacks temper. I like a man who can break into holy rage, who can be furious as a god in the face of wrong : for to be good-tempered before the evil and sin of the world is to have the worst kind of bad temper. He who loves the good will hate the evil with all his soul.

And the thought may lead us to understand what is meant by the wrath of God. The mistake in popular theology has been the teaching of the love of God and His wrath as independent divine passions, with an undue emphasis upon the latter. They are co-relatives ; or, rather, the divine wrath is a manifestation of the divine love of goodness. It is because God loves us that He is indignant at our sins, and at all the evils our weakness of character, slackness of will, and easiness of life tolerate and perpetuate on the earth. He has the perfect temper.

Our Unitarian Boys.

IT is said there are 5,000 men in the Army and Navy connected with "Our" schools and societies. Why not call them Unitarians

For want of such a term it is the case that a son of Unitarian parents is perhaps called Presbyterian. Another young man was intensely put about because it was assumed a Church of England service would meet his requirements. This reticence in respect to the Unitarian name is deceitful and even mischievous. If we are right others are wrong. "The Unitarian Monthly" is welcomed in the trenches by Unitarians. It affords them the means of showing to chaplains and others that they belong to a recognised body. I am far away from other Unitarians, but if I were nearer I should lift up my voice against the practice of concealing our position. One of my boys knew Essex Street well. He said "I have noticed Essex Hall but I did not know that it was the headquarters of anything, certainly not of Unitarian Christianity." Unitarian Home Missionary College is reduced to meaningless initials H.M.C. Throw out the Banner !—Yours for Truth

HENRY WILLIAMSON.

Dundee, May 30th, 1918.

The Pathway of the Reformer.

By Dr. WALTER R. HADWEN.

THE reformer prizes true fellowship wherever he can obtain it, but his confidence is in the Cause and not in the fellowship. When the dark days come and fellowship slackens he still rejoices, for strength lies in the Cause, which is spirit, not flesh ; flesh is temporal, spirit is eternal ; the Cause lives on, though its supporters fail.

In the world of Truth self can have no part. Truth always has demanded and always will demand self-sacrifice.

The hero or heroine of Truth will have to learn, feebly perhaps it may be, but he will at least learn something of the loneliness and disappointment of Gethsemane. The tragedy and glory of Calvary are not for everyone, but the patriot who reaches the skull-shaped hill outside the walls of Jerusalem will learn in the darkness what he could not learn in the light—"Take up your cross and follow Me." No Calvary is without its Resurrection.

Thus with Truth comes Hope, and the consciousness of Truth yields the confidence of Hope. It is those qualities that make the hero and ensure success.

Uniform success is not an essential element of progress. It is almost as rare as uniform failure. The former would impede by producing over confidence in Self. Every Jericho needs an Ai to balance it.

Uniform failure in a righteous cause would crush the spirit of an archangel, hence it never exists. A measure of success and failure combined is characteristic of the progress of all great Causes, but in every righteous Cause there is always the slow, almost imperceptible, undermining of error and the quiet steady advancement of truth which eventually culminate in triumph.

The thoughtful advocate of a great Cause never weakens his force by undue occupation with side issues. The latter may be valuable, but they are not THE ISSUE.

(From "The Abolitionist.")

Unitarian Temperance Association.

ESSEX HALL, ESSEX STREET, STRAND, W.C.

President: Rev. Dr. J. E. CARPENTER. Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.
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WHAT IS OUR DUTY?

OUGHT Unitarians to share with other religious bodies the advocacy of Temperance Reform? and ought the Editor of a Unitarian periodical to give any space in his magazine for such a purpose? These queries are suggested by a private letter received by the Editor from a Unitarian minister. As there is no disclosure of name there can be no violation of confidence in quoting the letter here. He says: "I feel that our Unitarian position is the thing we are concerned about. No doubt you meet brother ministers who can express their ideas as to what the paper (the U.M.) should deal with. Well, I think when space is so limited that it is not necessary to take half-a-page for a movement which everywhere is being pressed upon public attention.

"I have not a clear idea of what Unitarian Temperance is. I am not aware that any restriction is made upon persons joining our congregations, that they must accept the teetotal pledge. Certainly I have not done so. I have persons in my congregation who deal in liquors. We take money from them. I avoid attacking their trade in church."

He goes on to say that some Unitarian institutions have been supported by a spirit dealer, and that the same man contributed £500 to the building of a Unitarian Church ; and continues:

"Considering that the 'Unitarian' (meaning this Magazine) goes into many homes and isolated places, I feel that we cannot afford to lose opportunities for proclaiming truths many anxious minds are seeking."

The Editor has answered saying that as alcoholic drink is the physical and moral ruin of many people, and even of some ministers of religion, he cannot adopt the implied suggestion that the advocacy of Temperance Reform be excluded from these pages. Certainly, now in war time, space is very limited, and various matters have to be excluded on that account, but a very large proportion of our readers do believe that it is our duty to support the Temperance movement in advocating restriction of the Drink Traffic and in urging abstinence from the use of alcoholic beverages. Of this the Editor has no doubt, and his own personal conviction is strongly on that side. In this too, he thinks that few of the readers of the "Unitarian Monthly" would be found to disagree. From the first there has been an endeavour to represent as many of the activities of the Unitarian Body as possible in the pages of this Magazine, so that its readers should know what is going on in our denominational movement.

(R.N.—held over for next issue.)

Sir J. T. Brunner has given a public free library to Chertsey, and £1,500 towards its establishment and maintenance for five years.

Literature.

"Why I Became a Christian Theosophist," by G. A. Ferguson, The Theosophical Publishing House, 1, Upper Woburn Place, London, W.C. 1. Price not stated.

Mr. Ferguson gives us his second published Confession of Faith. In "How a Modern Atheist Found God" we had his first, and this is its complement. "Why I Became a Christian Theosophist" is a very frank and candid statement. He explains how his difficulties in accepting the doctrine of Re-incarnation were overcome. As a Unitarian minister he does not appear to know that many Unitarians are Theosophists. His criticism of Unitarianism and of Martineau are not justified by the facts. He says that he has found nothing like the Law of Perpetual Progress and a Universal Providence even in the most advanced Unitarianism (p. 31). This is surprising seeing that many are Unitarians because Unitarianism stands for these amongst other things And surely it is not correct to say that Martineau has no reply to the Problem of Evil except that it is part of an inscrutable and mysterious Providence (p. 128). But the book is very readable, and particularly interesting as part of spiritual antobiography. It is a story of much inward struggle and of considerable reading, study, and progress onward towards the Truth. It is certainly a book to be commended to our readers, and will well repay their perusal.

For the Children.

By REV. H. FISHER SHORT.

SOMETHING THAT IS DEAR.

"Boys will be boys!" Of course, they will;
And don't you think they ought to
If boys should become some other things,
What would the world be brought to?"

My dear Little Friends,—

I didn't mean to play the eaves-dropper, but I couldn't get away. And I heard things it is not lawful for grown-ups to listen to. Indeed, what I heard made me hot and cold in turns, so that I badly wanted the invisible magic that I might escape unnoticed.

"You know they're not half as clever as they pretend to be." This from Billy, aged nine.

"Sometimes, they are positively childish." This, with a knowing shake of her curls, from Susie, aged eight and three-quarters. "Great simpletons, I call them, thinking they know everything just because they happen to be grown up." This from Millie, aged ten, quite flushed with annoyance. "There's Dad, f'r instance," said Jack (Jack is a stalwart of eleven) lowering his voice as though not quite comfortable about sitting in judgment on his Father, "he's a sport when he has a lark with us; but let him start preaching and the nonsense he talks makes me blush for him."

"Mother's just the same" sighed Millie; "she's awfully kind, you know; but she will lecture, and the mistakes she makes—why, you'd imagine she'd never been a girl herself."

You would never guess how unhappy I felt having to listen to these merciless young judges.

"Say" broke in Billy, "ever heard them say: 'Boys will be boys'?" "Rather; trifle stale isn't it?" replied Jack. "And what about 'Well, you cannot put old heads on young shoulders'?" added Susie with a giggle. "First time I heard it," answered Jack. "I thought it pretty sharp, but it's as blunt as a cake knife."

"Pity they can't invent some new sayings," said Millie, a bit maliciously. "Or some true ones," crowed Billy. "Who made this war for instance? Not the young heads; that's a certainty," argued Jack. "They'd have had more sense," said Millie demurely. "But they're helping to win it, for all that," said Jack. "Yes," said Susie, "we know that food is dear, without being told so often; and so we dont ask for another slice, though we should like one very much." "You mean two or three," said Billy rather proudly. "And second helps of pudding, too," added Jack. "Then there's clothes and boots," went on the wise Susie, "though we get lectures about them every day, we are really very careful."

"And yet the poor old dears don't seem to notice it," said Millie softening. "No, if a little accident tears your jacket or breaks your boot a bit, you get a lecture a yard long about not caring and the expense and all that. It just leaves one stiff, and hurts too," said Jack in an injured tone. "Never mind," rejoined Millie gently, "they are awfully worried and anxious, so we must be patient and go on going without, and, perhaps when the war is over, they will see how much we tried to help." With that they scampered away, and I was able to leave my hiding place. And though I felt very humble, I was thankful for all the brave boys and girls who are cheerfully going without so many good things to help the grown-ups out of the mess and muddle they have made of the world. Incidentally, what I wanted to say last month had been well said for me.

Yours very heartily,

H. FISHER SHORT.

MINISTERIAL CHANGES: Rev. Alfred Hall, M.A., B.D., begins his ministry at Upper Chapel, Sheffield, on August 4th; Rev. W. M. Long has concluded his ministry at Stepney, and received farewell presentations, on leaving to take charge of the churches of Loughborough, and Christ Church, Nottingham; Rev. J. Vint Laughland has resigned at Unity Church, Islington, London; Rev. Charles Peach has concluded his ministry at Chorlton-cum-Hardy, Manchester, and has received farewell presentations on leaving to become minister at Great Hucklow and Bradwell, Derbyshire, where he began on July 7th at Great Hucklow; Rev. Joseph Anderton, has retired from the Mill-street Mission, Liverpool, after 39 years' service, with farewell presentations; Rev. C. P. Scott of the Mill-street Mission, Liverpool, on leaving to join the army was presented with a wrist watch; Revs. L. Redfern and C. W. Wright, of Liverpool, have been liberated for work in France with the Y.M.C.A.; Miss Margaret Crook, B.A., entered upon her ministry at the Octagon Chapel, Norwich, July 7th; Rev. 2nd Lt. P. Godding, Unitarian Minister, of Ballyclare, is a prisoner of war; Rev. W. R. Shanks has concluded his ministry at Broadway Avenue, Bradford, and at Idle, and has received farewell presentation; Rev. Dr. Lionel Tayler, of Stoke Newington Green Chapel, has gone to Holland for two months to lecture to British officers interned there.

DEATHS: Lieut. T. D. Colfox, of Bridport, killed in France, 19; Mr. W. B. Potter, Ancrum, Roxburgshire, June 22nd, 46; Mr. George H. Potter, of Moseley, Birmingham, died of wounds received in action, June 14th, 18; Pte. J. W. Baron, of Rochdale, killed in action, France, April 3rd; Pte. A. Stenton, of Unity Church, Sheffield, killed in hospital, France; Mr. B. Yates, of Unity Church, Sheffield; Mrs. M. A. McEwan, Edgbaston, Birmingham.

Post Card Propaganda.

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man. Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct. God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH. UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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